UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

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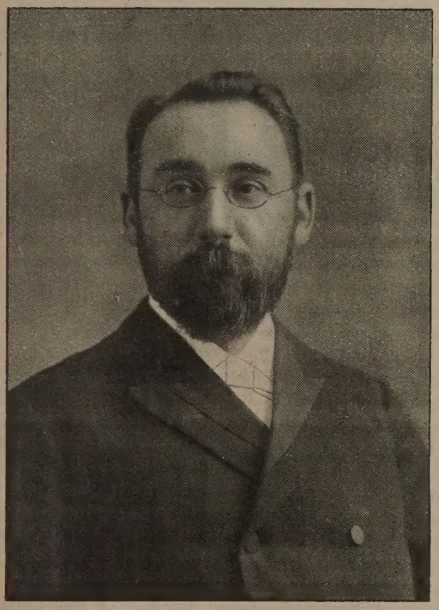

Rev. J. J. WRIGHT, F.R.S.L.
(Chowbent).

Born at Churchtown, Southport, 1854; resided later at Newchurch in Rossendale, where he became connected with the Bethlehem Unitarian Church, and under the influence of its minister, the Rev. S. Fletcher Williams, resolved to enter the ministry; admitted as student at Unitarian Home Missionary Board (now College), Manchester, 1874, and at Owens College (now Manchester University), pursuing his studies up to 1877; minister, Leicester Free Christian Church, 1877-79; Mountpottinger, Belfast, 1879-83; followed by a few months at Cradley, Staffs.; Commission Street, Bolton, 1884-90; Chowbent, 1891, where he still ministers to a numerous, active, and influential flock with much acceptance. Mr. Wright was invited to Chowbent without having preached there, being well known for his excellent work at Bolton. He is described accurately as a successful minister; is a social reformer having special interest in the children of the poor, as witness his early stories, "Evening News!" "Merry, Merry Boys," etc.; organised successful Recreative Rooms for children when at Commission Street, Bolton; takes a keen interest in education, is Vice-Chairman of Atherton Higher Education Committee and member of the Local Area Education Committee; Vice-Chairman of the Library Committee and Chairman of the Books Selection Committee; is Editor of "Young Days" (from 1894); has long been prominently identified with the National Home Reading Union, and is a frequent contributor to its magazines; is an earnest worker for the Temperance movement, Bands of Hope, and Young People's Guilds; has conducted very successful lantern services in the largest hall in Chowbent to crowded and overflowing audiences; is perhaps the most popular Sunday School Anniversary preacher amongst Unitarians; was made F.R.S.L., some years ago in recognition of his literary work; is Vice-Chairman of Executive Committee of North and East Lancashire Unitarian Mission—the District Association of Churches; and was President last year of The Missionary Conference—a Society of Unitarian ministers. As preacher, writer, young people's friend and leader, and in personal character as a man, Mr. Wright holds a unique position amongst his fellow ministers, and few men exercise so wide and beneficent an influence, or are regarded with more affectionate appreciation and esteem.

Varieties.

"So let it be in God's own might,
We gird us for the coming fight,
Strong in Him whose strength is ours,
In conflict with unholy powers.
We grasp the weapons God has given,
The light, the truth, the life of heaven."

Nothing but a Church will do. All the other schemes of democracy have come to naught for want of that. The lecture platform is no substitute for Sinai. Democracy is a religion, or nothing.

—Richard Whiteing.

Rules for a Happy Life.

Would'st thou be a happy liver,
Happy, and studious to enhance
The glory of the great Life-giver,
Launch not thy boat to drift at chance
Where strong floods roll and wild waves dance
On life's broad-rushing river.
Live as a man, and count it treason
To man to live divorced from reason;
Prove your ground, and know your game,
And ply your task with stout endeavour,
Nor courting praise, nor fearing blame.
Know your own worth, and know not less
Your neighbour's weight and worthiness;
And, where he works well, let him do
The work that might be spoiled by you.
Make a good friend, where'er you can;
Not wise is he who hath no eyes
To know how fools may help the wise;
With loving deeds bind man to man,
But never shrink with blinking eye
From what they only learn to try;
And, though you stand alone, in sight
Of God be bold to hold the right.
March bravely on, and, if you stumble,
Never groan and never grumble;
Rise again with wise forgetting;
Wounds were never salved by fretting;
Watch your chance and know your hour,
And let the moment feel your power;
Shape your path, and keep your rules
With deaf ear turned to meddling fools.
'Tis dull to wait, and hard to stand,
But God's time comes with high command,
That claims the service of your hand.
Let the wise farmer teach you knowledge,
Oft sought in vain at school and college;
Split the rock and turn the sod,
With busy hand cast honest seed,
Stoutly uproot each harmful weed,
And let the seasons wait on God!

—John Stuart Blackie.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER IX.

"Old Pop" was one of the wardens of our church. In his time he had played many parts and taken a large share in the public life of the neighbourhood. He was now a man of quite four-score years, and did not get up to the services often on Sundays. But I visited him regularly, and knew him pretty well.

He was loyal to his convictions. His wife, who had passed away some years before, was not a Dissenter, but attended the parish church, and her remains lay buried in the "consecrated" ground in the public cemetery. His family of sons and daughters were curiously divided theologically. Some were Wesleyans, some Episcopalians, and some Unitarians. One of the sons was a vicar in the Church of England residing away in another county. "Old Pop" lived with a Wesleyan son and family. In his earlier days he had been a member of the Local Board, also of the Burial Board, and of several other public bodies, and was a devoted member of our church. There was no man in the locality more generally liked and respected than he.

Suddenly, the old man was struck with paralysis. I went down to see him, and there he was stretched helpless on a bed, unable to move or to speak, with one side of his face and mouth drawn out of shape. Poor fellow! he seemed to know me, and to feel keenly his powerlessness.

But the old man rallied, so that before many days he could talk a little. His face resumed its normal appearance. His old cheerfulness and characteristic humour returned to him to some extent. It was natural to him to crack a joke, and he did it as long as he had power to do it, though he appreciated any serious conversation relating to his condition.

But after lingering many weeks "Old Pop" died. I went down immediately and expressed my sympathy with the family. Arrangements for the funeral had not yet been decided, and I did not know whether I, his minister, would be called upon to officiate in any way.

But one of the sons, a Wesleyan, came up to see me, and said that the grave being on "Church" ground it was decided that the vicar of the parish should bury; but I was asked to take a share, along with a Wesleyan minister, in a service at the house. So knowing the family complications, I readily assented to this arrangement without demur.

On the day of the funeral I went down to the house—a mile away,— and without knowing that I should have any need for the use of it I slipped into my pocket a small copy of our own book of Common Prayer, an adaptation from parts of the Church of England Prayer Book. At the house a large number of relatives and friends were assembled, including the Wesleyan minister, who particularly requested me, as "Old Pop's" own minister, to take the whole of the service, which I did. That over, there were some two hundred people outside, including representatives of various public bodies, neighbours and friends, members of our church and of other churches. These were formed into processional order, myself at the head, coaches and relatives behind, and we walked up the hill to the cemetery. We reached the doors of the Church building. We watched the coffin carried in, the relatives following, and then I waited till all others had filed in, and the place was full. I was just about to enter when the cemetery curator came and informed me that the vicar was away, that it was the curate's week for funerals, that the curate had been advised beforehand concerning this funeral, and of the hour arranged for, but that now

after the time stated he had not made his appearance. A messenger had been sent to his residence, but he was not there, and no one at the house knew where he was.

So I walked up to the front pew where the relatives sat, and told two of the sons—one the vicar son—how matters stood. The son, who was a clergyman, said:

"Well, you will have to conduct the service."

"But," said I, "it is against the law for a Dissenter to conduct service in a 'Church' building."

"Yes, but there's nothing else for it," said he, "if the curate does not come."

"I am ready and willing to accede to your wishes," said I, "but suppose we wait a few minutes to see whether he comes?"

We waited fully ten minutes. The two sons consulted, and then the clergyman asked me to go on with the service.

I proceeded to the lectern in the chancel, lifted off and put aside the white surplice which lay waiting upon it, took the little book from my pocket, and read the burial service from it, and gave a short address. It was no small matter speaking to that somewhat crowded assembly under the peculiar circumstances of the occasion. But I was careful to do all I had to do with delicate consideration for the feelings of the "Church-people" present, as well as in regard to the family. It was plain that everybody felt that the proceedings were extraordinary. The service concluded, still no sign of the curate. So we proceeded to the grave, and I conducted the interment to the end.

The clergyman son thanked me with some feeling for having carried them through a very trying situation. People broke up into groups and were engaged in animated, though subdued, conversation. I walked home, but was caught up by one of the elders of my Church, who said:

"Now Mr. ——, what is going to happen? I suppose you are certain to have to appear before the magistrates for illegal conduct?"

"I do not think so," replied I, with a smile. "The vicar will only be too much afraid of it getting to his bishop's ears, and will be only too glad to hush it up."

But at the week-end, when the local paper appeared, lo, and behold, there was an editorial article headed: "Extraordinary occurrence at the cemetery." It detailed what had taken place, described the curate rushing in haste to the cemetery half-an-hour after the funeral was over, made various comments not at all complimentary to the vicar and his curate, and described the widespread interest and discussion to which the incident had given rise.

It appeared that the curate had gone with a party of friends on a visit of inspection to a large factory in the town, and had forgotten entirely his duty at the cemetery.

In addition to the editorial there were several letters in the paper on the subject from correspondents.

The poor vicar went to the newspaper office and begged the editor not to allow another word to be printed on the subject; and he made a special visit to the family and apologised for the unfortunate occurrence. One of the sons came up to me specially thanking me on behalf of the relatives, and conveying a message of appreciation also from the aggrieved vicar himself.

Of course I heard nothing of any legal proceedings against anybody upon the matter, nor did I expect to.

But my Unitarian people said:

"It was just like an intervention of Providence. 'Old Pop' would almost have turned in his coffin if a Trinitarian service had been read over him. But it was not to be. If 'Old Pop' had arranged it all himself that his own minister and his own church should have all the religious proceedings of his funeral in their own hands it could not have been more completely done than it was."

And it really did seem so.

(To be concluded).

The Fault of Impartiality.

Impartiality is a greatly over-praised virtue. "He is such a fair-minded man," we are told of someone, "so judicious and unbiased. His position is one of absolutely honest impartiality." Within limits, this is all very good. There are many matters in which we do well to take up and maintain this attitude, but there are other matters in which we have no right to sit on the fence. Our business is to get down on one side or the other. Either we should support the cause or we should antagonise it. While we are investigating it, we do well to take the position of Gamaliel, but that position on moral questions can be only temporary. We must study the issue through and take sides. If the cause is right, we must defend it. If it is wrong, we must attack it. There is more to be hoped from an honest partisan like Paul, who threw his soul into what he believed, and who is open to the truth and ready to embrace it, than from a theological mugwump who sits on the fence and waits to see how things are going to come out. The world needs more, not less, moral partisanship. It does not want men who are neutral on the problems of divorce, or political and commercial dishonesty, of intemperance, of industrial morality. It wants fighters. Let men get down off the fence upon the side to which they belong, and fight, either for the truth or against it.—"Alliance News."

He that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others. —Whichcote.

The Use of Religion.

What's the use of Religion? That is a question often put by the man in the street, and sometimes by lax members of churches.

Let us see: Religion, literally means a bond—that which binds. It is a bond that unites man with man, and man with God.

What is the use of a bond that unites man to his fellow-men? Is there any advantage in men being united rather than in their being divided and separated?

See two men fighting each other. They are so much divided in thought and feeling that they are enemies seeking to destroy each other. And the stronger slays the weaker. The man who is slain has lost his life. The slayer has lost his fellow-man. But suppose those two fighters had been friends, helping each other, instead of foes: two can carry together far more than two men can carry separately. Two together can resist danger more successfully than two can do it apart from each other. Two working together can produce more than two working apart. Two in fellowship as comrades, companions, can make life brighter, more cheerful, hopeful, more worth living than is possible if they are isolated and separate from each other. In union the force of example stimulates and inspires. What's the use of brotherhood? When I was falling my brother lifted me up. When I was in danger he protected me. When I was in want he shared with me what he had. When I was in despair he encouraged me. That is the use of it. Brotherhood is union, a tie, a bond, the bond of love—it is religion; and without it man would be lonely, wretched, poor, and lost.

Religion is a bond which unites man to man. What is the use of it? Just this: as this bond increases so that men unite more together, ceasing to strive against each other so that more and more in the spirit of brotherhood all co-operate for each other's safety, for each other's good—they will not let any man, woman, or child suffer injustice. Are you unjustly treated? Religion is the power that will destroy the injustice from which you suffer. Do you fear poverty? Religion in men's hearts will abolish poverty. It comes to what Jesus said: "Seek ye first the Kingdom (Government) of God and His righteousness, and all these things (food, clothing, etc.) shall be added unto you."

Religion is the uniting power amongst men. It is that love of man for man which joins mankind into one. It is goodwill; it is peace; it is mutual help. The power of religion in men's hearts and minds will abolish rivalry between classes, sects, nations, and bring all selfish warfare to an end; it will use science and every department of knowledge to bring order into industrial and commercial relationships so that work, wages, and opportunity to live are secured for all men and for all nations by brotherly justice. Justice in these things cannot come except by the spirit of religion. Hence Religion means bread for the body, food for the mind, and moral and spiritual nourishment for the whole nature.

Religion is a bond connecting men to their fellow-men, and man with God. It is so as an obligation, a duty, a responsibility. Man is dependent on his fellow-men and on his Creator. To them he owes his existence and all he has. For all that God has done for him; for all that mankind has done for him—the heart of man fills with gratitude. He is indebted to humanity, and to God; love to man and to God is awakened in him, and he feels he can show that love by doing all he can in service to man and God for what he himself has received. So he feels the obligation and joyfully seeks to fulfil it. This sense of dependence and the obligation it involves constitute a tie linking him to his fellows and to his Creator, such as can never be severed. The realisation of this dependence and its consequent responsibility, and living and working in a spirit in harmony therewith, is religion, for that is righteousness and love towards man and God. Whoso feels this bond in this way feels that he is his brother's keeper and responsible for his brother's welfare; and by seeking to keep his brother safe from danger, and to promote in every way his brother's welfare, he is living and practising religion. If all men everywhere so lived and practised it, all men would be safe from danger, and all men's welfare would be secure. So if we ask: What is the use of Religion? let him answer who has been guarded and protected from danger, and whose welfare has been made safe by brotherly love.

Religion, and religion alone, makes mankind responsible for each other's safety, each other's welfare. Religion, therefore, manifested in all necessary and practical ways, is the only security for human safety and human welfare, the only guarantee that these can be realised.

The fulfilment of duty, the acknowledgment of the bond—the tie that binds all to each, in loving service, this is the doing of God's will. Love to man is also love to God; love to man will make the truest, noblest, fullest, and highest life accessible to all, with its sweetness, blessedness, and joy. For this—to body, mind, soul, and spirit—religion is the only thing that is of use, the only power that makes anything of use.

This practical view of religion is Unitarian. The Unitarian Faith means faith in Unity, in the Unity of God, and of man; of man with man, and of man with God. It is the faith that by the triumph of Religion all men will become bound together into one brotherhood, that not one will be severed from the rest, that—

> "Not one soul shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

Literature.

"Concerning the Last Things," by the Rev. Edward W. Lewis, M.A., B.D.; author of "Some Views of Modern Theology," etc. One shilling net. H. R. Allenson, Limited, 7, Racquet Court, 114, Fleet Street, London, E.C.

Few books have given the reviewer more pleasure to read than this. The frankness of the author is delightful—especially in a Congregationalist minister. Refusing to be hampered by orthodox traditions, Mr. Lewis does not mince matters, but says straight out what he thinks concerning "Death," "Judgment," "Hell," "Heaven," and "The Second Advent." And what he does think is as "advanced" as the most extreme Unitarian opinions on these subjects.

The book consists of addresses "delivered from the platform of a Men's Meeting to an audience composed entirely of men." Mr. Lewis says:—

> "Paul's opinion as to the origin of death in the sin of the first man Adam is an opinion that we do not share. There was a time when we used to beat about the bush, and try to save Paul's face, as it were, by saying that when he spoke in this way about death he was not actually referring to death as such, but was speaking symbolically, mystically about something else.
>
> Nowadays—we do not blindly accept his opinions when they conflict with the facts as we know them to-day." (p. 8).
>
> "Only the Forms perish, the Life is immortal"; —"it is this perishing, this dissipating of the forms which we call death. So far, therefore, from Death being in any sense an end, it is a stage in the development of Life towards perfect self-realisation." (p. 13).

As to "Judgment," our author declares:—

> "The divine judgment is not being reserved until a great day of accounts; the divine judgment is always proceeding." (p. 28).
>
> "The whole Universe re-acts upon every action of yours without hesitation, and without fail, and without mistake."
>
> "Every life is being lived out under a law of judgment, which is as certain and as sure as God. 'Whatsoever a man soweth, that shall he also reap'" (p. 34).

Concerning "Hell" and "Heaven"—"For the Jews and early Christians, the universe was framed after the fashion of a three-storeyed house" (p. 42), with the flat plain of earth as the living room, the cellar below was Hades or Hell, and the upper room was Heaven. But we have long since rejected this cosmogony. We see now that "Hell" and "Heaven" are states of being within men's selves, as Mr. Lewis plainly shows:

> "Divine punishments are disciplinary and remedial," they "can have one end and object only, to cleanse you and the world from the evil things. All the divine punishments look towards deliverance" (pp. 51-2).
>
> "Heaven, like Hell, is internal, not external. It is a quality of self-life which is realised as an inward experience" (p. 15).

As to the "Second Advent," Mr. Lewis of course points out that the early Christians were mistaken in expecting the speedy re-appearance of Jesus on earth in power and great glory to set up the Kingdom. The hope was not realised. The Master delayed his coming, and did not come. But the true Second Advent is in the realisation of Christianity:

> "Christ is coming; the Eternal Love is realising itself in human life and human society; the kingdoms of the world are becoming His kingdoms" (p. 92).

It is interesting to note the author's views of the Bible:

> "We no longer believe in the verbal inspiration of the Bible; no mechanical theory of inspiration satisfies the modern mind; we believe that the men who are responsible for the various writings in the Bible were men who communicated Truth indeed, but communicated it in thought-forms, and faith-forms, which were peculiar to the age in which they lived. The Truth is eternal; the forms under which it was conceived, and through which it was expressed, are not, and cannot be, permanent; they suffer change; they pass away" (pp. 7-8).
>
> "I will allow the letter of no Scripture to prevent my free and implicit acceptance of the instructions of my developed moral consciousness. The divine revelation of Truth is manifold; and the revelation in the written Word is subject to correction by that higher revelation in the refined and liberated ethical consciousness of mankind. If the letter of Scripture conflicts with my moral intuitions, the letter has got to go. No written word can make true and right that against which every healthy fibre of my moral being revolts as false and wrong. A greater than the letter is here. You may pile texts upon texts, like Pelion on Ossa, but I will never surrender my moral consciousness at the blast of texts" (p. 40, on "Hell.")

The book is excellent for men's discussion classes, and for all religious inquirers. It is not destructive but positive. It gives a surer basis for faith than the old orthodoxy could furnish. We urge our readers to procure it. On a future occasion we may notice another book from Mr. Lewis's pen.

The doctrine of total depravity is a foul and shameful libel upon both God and man. Man is not sinful by nature; sin is but an accident of his being. Yet, not an accident fatal to his soul: it is a self-defilement which he can remedy. It is the greatest evil which can befall a man, but it is in no sense an infinite evil, nor is it ever represented in that light by any writer in the Scriptures.

—S. Charlesworth.

Home Circle.

Right and Wrong.

Alas! how easily things go wrong;
A sigh too much or a kiss too long,
And there follows a mist and a weeping rain,
And life is never the same again.

Alas! how hardly things go right!
'Tis hard to watch on a summer's night,
For the sigh will come and the kiss will stay,
And the summer's night is a winter's day.

And yet how easily things go right
If the sigh and kiss of the winter's night
Come deep from the soul in the stronger ray
That is born in the light of the winter's day.

And things can never go badly wrong
If the heart be true and the love be strong;
For the mist, if it comes, and the weeping rain
Will be changed by love into sunshine again.

—George Macdonald.

Wit as a Weapon.

None knew better than Daniel Webster how to employ wit in lieu of argument. He was once retained to defend a will. A physician made affidavit that the testator was struck with death when he signed it.

Webster subjected his testimony to a most thorough examination, showing, by quoting medical authorities, that doctors disagree as to the precise moment when a dying man is struck with death, some affirming that it is at the commencement of the disease, others, at its climax, and others still affirming that we begin to die as soon as we are born.

"I should like to know," said the opposing counsel, "what doctor maintains that theory?"

"Dr. Watts," said Mr. Webster, with great gravity—

"The moment we begin to live
We all begin to die."

The reply convulsed the court and audience with laughter.

Truthseeking.

"Seize upon Truth where'er 'tis found,
Amongst your friends, amongst your foes,
On Christian or on heathen ground:
The flower's divine where'er it grows."

There is a hidden treasure waiting to be found by you. It is worth more than money. Jesus says something about it (see Matthew xiii., 44-46).

What is the treasure?

A lady was in a railway train on a journey. She was very weak and pale. She had been very ill, and was now going to the seaside to seek something. The treasure she was seeking was "health."

A man bought a piece of land which he knew would be wanted by the town. He rubbed his hands with glee. He said: "I have only paid one hundred pounds for this fine piece of land."

"But," exclaimed someone, "Why have you bought it? Are you going to make any use of it?"

"No; I am not going to use it."

"Well, whatever have you bought it for? If you make no use of it your hundred pounds are thrown away."

"You are wrong, my friend. Don't you see, the town will want my piece of land, and then I shall sell it for one thousand pounds. I shall make a big profit."

"Oh, you have been seeking to make money." Yes, this man was seeking "riches."

A young man spent his time in enjoyment. Sports, concerts, parties, balls, eating and drinking and being merry, and all kinds of feasting. Said he: "I mean to enjoy myself while I can." He was seeking "pleasure"—selfish pleasure.

Another person was visiting a cave. It was said that bones of animals had been found in the floor of this cave—animals which had not lived in this country for many thousands of years, and these bones were found with the bones of men, indicating that there were men in that far-off time. And this person was carefully examining this cave to find out more facts. He was searching for "Truth."

Now there are many kinds of truth. Book learning is one kind. Books tell what men have learned, discovered in times gone by. "Discovered" means uncovered what was secret or hidden. Columbus "discovered" America; Livingstone explored the Dark Continent of Africa; Newton unveiled the law of gravitation; Harvey, the circulation of the blood; Priestley, oxygen; Darwin, evolution or the law of development, and Edison has found out many wonderful mechanical inventions unknown before. This has all been truth-seeking.

There was once a youth in a church in Italy watching the lamps swinging from side to side. He learned something that enabled him to invent the pendulum. The same young man later put glasses into a tube and found out how to make the first telescope. He discovered later that the earth moves round the sun, and that the sun does not move round the earth. And because he told the world what he had found out he was put in prison and cruelly tortured and punished.

Truth-seeking is most interesting and fascinating, but it upsets untrue ideas and disturbs many old opinions, and so Galileo was punished because he said it was not the sun but the earth that moved, for people did not like to have their old opinions upset. For telling the truth Socrates was compelled to drink poison, and Latimer was burnt to death at the stake, and Jesus was nailed to a cross.

Many men and women have nobly searched after moral and religious truth, studying the science of how to live the perfect life. Some have been called seers, others prophets. There is no grander truth-seeking than how to save life, how to lift up the fallen, how to rescue the perishing. Life is the greatest treasure of all. To find out how to prevent disease, how to cure disease, how to eradicate selfish strife, how to abolish poverty and to open the doors of the better life to all is what true men must seek after. To disclose the secret of perfect life is the greatest blessing man can seek to confer upon others. The noblest minds in the world are seeking how to do this. A great Emperor of Rome said: "I seek after Truth, by which no man ever yet was injured." (See also chapters xxix., xxx. in "The Children's Book of Moral Lessons," by F. J. Gould).

A Unitarian View of Jesus.

By the Rev. J. MORLEY MILLS.

This was what they found both in the history of the Church and in the New Testament literature; the nearer they got to the time of the actual Jesus the further were they from the belief that He was God, and the nearer they got to the general acceptance of Jesus as "the man of Nazareth of Galilee"—the preacher, the prophet, who was crucified as a heretic and the leader of an insurrectionary movement. How, than, could Mr. P——, and those who thought with him, say that "the very basis of the Christian faith is that Jesus Christ is God?" Was it not perfectly clear that Unitarians, in denying this, were taking their stand on the firmer and surer footing of the teaching of history, and of the New Testament itself? In so doing they were on the same footing making the undeniable affirmation that the true basis of the Christian faith was, not what people had said or thought about Jesus, but what Jesus himself believed and taught about the highest things. Jesus believed in the God who is one and indivisible, "Hear, O Israel, the Lord our God is one, and thou shalt love Him with all thy heart." They were not to pray to any but to the one God and Father. He did not claim to be above other men. "Why callest thou me good? None is good save one, even God." Read carefully the Sermon on the Mount. It taught the pure life. The beatitudes had been designated "the creed of Jesus." As a matter of fact there was no creed on record which Jesus formulated for himself, much less one imposed on his disciples. Unitarians took up the position that what Jesus did not do it was not for his followers to attempt. As Unitarians they had fought out the question—Who shall be the first, Athanasius, or Paul, or Jesus in this matter? They put Jesus first. He was their religious leader, their prophet, their great exemplar, whom they honoured, revered and loved; whom they strove, though haltingly, always to follow. Thus, they did not deny the divinity of Jesus; but they differentiated between a quality and its author. To be divine, to be in some way like God; "belonging to or proceeding from God; devoted to God's service." They thought of Jesus as proceeding from his Father and their Father. He was not only the Divine Son, but the Divine Brother. He appealed to the spark of the divine in every man. They saw in him what they might aim at becoming. He was to them the way of life to be known and followed—a bright ray of truth about God and His love, and their relationship to God. His life, devoted to God's service, and freely sacrificed for the sake of truth and love, was a glimpse of the life that for every man would be the life indeed if he so lived, and loved, and sacrificed. They earnestly commended this position as the more excellent way. With Paul, they realised that after all hopes, ideals, faiths, creeds, and beliefs, though they may be great and helpful in their turn, were subordinate to love. Here Paul was touching the level reached by Jesus, who imposed but one thing on men, "Thou shalt love God supremely, and man, thy brother, as thyself." This was the very basis of the Christian life. Might they all come nearer to its realisation, and then will

"Names and sects and parties fall,
And God be all in all."

A Unitarian Service.

There are in the quiet, unhurried service elements of simplicity and strength that will appeal to many. Looking around last night upon a decorous congregation, it seemed not easy to recall the time when it was not quite respectable to be a Unitarian in this country. Nowadays there is no more esteemed class in the Christian community than the Unitarians. The tradition still lingers that they live in a region of cold intellectual abstraction, that their religion is of the head and not of the heart. But the truth is that this particular denomination both feels fervently and endeavours to think out logically its mode of paying homage to the divinity. You cannot but be impressed by the nobility of the ideals which is the dominant note of the service, and by the earnestness, unostentatious, yet marked, of those who take part in it. And the beauty of the service was that, as far as one could see, not the most rigid adherent to the strictest sect in Christendom could have objected to joining in any of the acts of adoration on the ground that they violated his personal feelings or jarred on his personal faith. It signified very truly that wide brotherhood of communion to which the preacher more than once made allusion.—"Sheffield Telegraph," 17th May, 1909, on a visit to Upperthorpe Chapel.

As surely as there is any efficacy in educational culture, or any meaning in such terms as habit, custom, practice; so surely must the human faculties be moulded into complete fitness for the social state; so surely must the things we call evil and immorality disappear; so surely must man become perfect. —Herbert Spencer.

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

In the last number of the "Unitarian Monthly" I mentioned that we have had many letters from abroad. Quotations from some of these may prove interesting.

From New Zealand we received the following letter:—

> "Dear Madam,—Seeing your kind offer of 'Unitarian Reading Free,' and being interested in the above subject, especially on the Fatherhood of God, the Brotherhood of Man and Salvation by character, I should be grateful for your kind offer of same, and any other information on Unitarian subjects."

The literature was sent, and the acknowledgment ran thus:—

> "Accept my sincere thanks for the instructive and helpful booklets. I have read them with much profit and interest, and intend to distribute them to those who would appreciate them. I am a young married working man, with a taste for theology. I am interested in a Young Men's Bible Class, and uphold liberal theology wherever expedient. I left England five years ago, and resided three years in Africa, and the remainder here; and all the while I was dissatisfied with the old orthodoxy of the Primitive Methodist Church in which I was brought up. I kept my own feelings on liberal thought to myself, but since reading your pamphlets and the 'Christian Commonwealth' I have let my heart and thought go that way. M——— is a small town of about 2,000 inhabitants, about mid-way between Wellington and Auckland, so that I am unable to take advantage of either of the Unitarian services you mention. I should be thankful for more pamphlets, and shall certainly pass them on. I have not fully grasped your position about the Bible, or the Godhead in Christ, but your humanitarianism is most noble, and your view of human nature most sacred. St. Paul's view of Christ exerts a large influence on my mind; I have not yet met anything that disposes of his exposition of the sacrifice of Christ and original sin. New Zealand is in need of strong public men. The churches here are at best only places of worship, and the members only sailors on the gospel ship, without a life-buoy to render assistance, and uncertain of their post of call. I trust others may be benefited by your generous band, and I hope you will see great fruits from your labours."

From an old correspondent in Sydney we have the following letter:—

> "Thank you very much for the booklets. I pass them round to others. The children have read all the books you sent them. . . . I think what makes some people doubt the existence of God is when they look around and see sorrow, and poverty, and crime, and little children suffering; but I believe the human race is progressing, and laws are getting better. Australia has a splendid law, and one which I see England has now passed, providing for the aged. Here they grant 10/- a week to all over 65, if they have lived in the country 25 years with a clean record. Australia is a very good country to live in. Still it is NOT England."

Another correspondent from a remote island writes:—

> "I have profited much in the past after reading tracts by Unitarian writers, before I left Liverpool, England. I am on one of the Queen Charlotte Isles in the North Pacific Ocean, rather more than 400 miles from Vancouver, and the absence of good reading matter is one of the hardships here. The mail boat only calls here twice a month; you will quite understand my longings."

Many of the Postal Mission secretaries have correspondents in Freetown, S. Leone. Quite lately we received a letter from Mr. W. Campbell Terry, of 33, Kissy Road, Freetown, sending a postal order to purchase some of the Essex Hall sixpenny editions. He also enclosed a list of names of people in Freetown wishing to read Unitarian literature. He is acting as a secretary, and is in communication with these people, and is circulating pamphlets and books.

A Unitarian Church.

This Church stands for the Fatherhood of God, whose love for every child will never cease; the Brotherhood of Man, which demands for all, justice and kindness; the imperishable goodness in every human soul—the inspiring leadership of Jesus, the ideal man; the attainment of character, as the goal of man's endeavour; the religion that is right living here and now; the progress of mankind upward and forever.

We seek whatsoever things are true—whatsoever things are honest—whatsoever things are just—whatsoever things are pure—whatsoever things are lovely—and of good report.

If any of these great questions appeal to you we extend a hearty welcome to you to join us in our work for God and Humanity.

(From Calendar, Forest Gate Unitarian Church.)

Thou, then, who hast received the gift of God, dost think thou committest no injustice by keeping to thyself alone what would be the means of life to many? —St. Ambrose.

> "If a smile we can renew
> As our journey we pursue,
> Oh, the good we all can do,
> While the days are going by."

Notes and News.

The death of the Rev. George (Father) Tyrell, Roman Catholic Modernist, and therefore "heretic," and the manner of his interment, July 21st, when the Bishop of Southwark refused to permit the Roman Catholic rites, has aroused widespread attention to the work he did in the cause of religious free-thought.

The final services in Little Portland Street Chapel were held Sunday, July 18th, the work being transferred for the present to University Hall, Gordon Square, under the Rev. J. P. Hopps, from September 12th, until a new building is erected.

The Burslem open-air meetings in July were somewhat marred by persistent rains. The Rev. George Pegler, B.A., was provided with the help of the Revs. A. Cobden Smith, T. P. Spedding, B. C. Constable, and J. Morley Mills, through the agency of the Open-air Mission Committee of the Missionary Conference. There is to be a fortnight's open-air mission at Tunstall and Burslem in September, assisted by the Missionary Conference. The same agency is helping open-air mission work in connection with churches in September at Bury, Atherton, and other places.

On Wednesday, July 21st, the Right Hon. Sir J. T. Brunner, Bart., M.P., laid the memorial stone to an extension of Sunday School buildings for the Unitarian Church, Congleton.

The International Council of Unitarian and other Liberal Religious Thinkers and Workers will hold its meetings in Germany next year, commencing August 4th at Cologne, and continuing subsequently mainly at Berlin. The last congress was at Boston, U.S.A., 1907.

A very useful work is being done by Unitarians in connection with the John Pounds' House Training Institute for Girls for Domestic Service at Southsea, Portsmouth.

An effort is being made for a new Sunday School building at Lydgate, Yorkshire.

Autumnal meetings of the British and Foreign Unitarian Association will be held at Rochdale, October 1st, 2nd, and 3rd, and in the North of Ireland, October 24-26.

The Summer School of the National Conference Union for Social Service (Unitarian) at Oxford was very successful, and included guests from the Unions for Social Service of other denominations—Wesleyan, Primitive Methodist, the Christian Union for Social Service, and the League of Progressive Thought and Social Service. Subjects discussed included: The Poor Law Commission, Social Settlements, Economic Relations, Housing, Sane Individualism, Socialism, Land Question, Afforestation, etc.

The annual meetings of the Southern Unitarian Association were held at Bournemouth in July, when a resolution of appreciation of the services of its president, the Rev. C. C. Coe, F.R.G.S., was passed, owing to his retiring from the active ministry.

With the advent of fairer weather the Unitarian Van Mission reports more successful meetings during July and August. For the week, July 12-18, there were 23 meetings and a total of 13,120 people in attendance, average per meeting 468; week, July 19-25, 29 meetings, attendances 11,825, average 407; July 26th to August 1st, 28 meetings, attendances 10,200, average 364. The Rev. T. P. Spedding appeals for donations in support of the Van Mission, which costs £1,000 a year.

Remarkable progress is being made in the life and work of the new Unitarian Congregation at Ilford, under the Rev. W. H. Drummond, B.A. (Editor of "Inquirer"), and some of its members are undertaking a Unitarian Mission at Brentford.

The South Cheshire and District Association held its annual Sunday School Festival at Chester, July 14th, when five schools were represented—Chester, Crewe, Nantwich, Newcastle, and Shrewsbury.

The Birmingham Sunday School Forward Movement for University lectures to teachers is evidently to continue its work in the coming winter, encouraged by the great success of last season, when the Sunday School organisations joined together at the initiative and invitation of the Unitarians, whose mission is to unite.

The Rev. Fred Hall, blind preacher, of Congleton, has conducted a very successful open-air Unitarian mission for a week at Biddulph.

The centenary of the birth of Tennyson, August 6th, 1809, has called forth many Press and pulpit estimates of the poet's life and thought. His contribution to the Universalist faith is fully appreciated by Unitarians.

Presentations have been made to the Rev. G. T. Walters to mark the completion of 21 years of service as minister at Sydney, New South Wales. In response, Mr. Walters—who is brother of the late Rev. Frank Walters—said he hoped, "as long as life and strength remained his, to keep flying the glorious flag of the broad, free Unitarian faith."

PULPIT CHANGES: Rev. W. S. McLauchlan, M.A., late Congregationalist, Darwen, appointed to the Lord Street Unitarian Church, Oldham; Rev. J. Islan Jones, B.A., resigned, Accrington; Rev. J. G. Slipper, Moneyrea, appointed to Unitarian Church, Newry; Rev. H. Dawtrey, B.A., concludes his ministry, Higher Broughton, Manchester, with end of August.

DEATHS: Rev. W. Mason, Leigh, June 20th, 73; Mr. Charles Payne, Kidderminster (father of Rev. G. A. Payne, Knutsford), July 13th, 88; Mrs. Stephens, Merthyr Tydfil, July 12th, 76; Rev. W. Matthews, Bristol, July 24th, 70; Mr. Arthur Lee, Ealing, London, formerly of Bristol; Mr. W. R. S. Oakeshott, London, August 4th, 56; Mr. William H. Clarke, Hampstead, July 29th, 71; Rev. R. A. Griffin, Bedford, Mass., U.S.A., formerly Baptist minister in connection with Spurgeon's Metropolitan Tabernacle, but joined the Unitarians 1876, died July 28th, aged 66.

[*Preliminary Announcement.*]

British and Foreign Unitarian Association.

AUTUMNAL MEETINGS AT ROCHDALE

October 1st, 2nd & 3rd, 1909.

The following gentlemen will take part in the proceedings: Mr. John Harrison (President); Mr. Howard Chatfield Clarke (Treasurer); Rev. W. Copeland Bowie (Secretary); the following members of the Committee: Mr. H. G. Chancellor, Mr. H. B. Lawford, Mr. R. M. Montgomery, and the Rev. C. J. Street, M.A., LL.B.; the Rev. Henry Gow, B.A. (member of the Council), and the Rev. H. Enfield Dowson, B.A. (President of the National Conference).

The programme will include a

RELIGIOUS SERVICE,
CONFERENCES on Missionary and Social Work, a
PUBLIC MEETING, and
SPECIAL SERVICES in Churches of the district on the Sunday following.

Further particulars next month.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Road, Hampstead, London, N.W., and Miss Violet Preston, 9, Ladbroke Gardens, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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— OR —
THE COMMITTEE

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To EDITOR—The Parsonage, Hyde Road, Mottram, Manchester